

**Travels.**  
*From the New York Observer.*  
**DR. HUMPHREY'S TOUR.—NO. 38.**  
*Dublin.*  
The Irish are very proud of their capital, and not without reason. It is certainly a noble city, and as it respects location and beauty, the finest, after Edinburgh. It contains many charming open squares and gardens, which give it a healthy and cheerful appearance. The whole view is a happy one, and a healthy circulation. Among the largest and most attractive of these are St. Stephen's Green, College Park, Merrion Square, Coburg Gardens, Rutland Square, and the Botanical Gardens. The latter is a beautiful quarter of the city, in the immediate neighborhood of the Coburg Gardens, tastefully laid out and ornamented with shrubs and the richest carpet. The gravelled walk is just an English mile in circuit, within the railing, while the broad and neatly flagged promenade on the outside, is said to measure exactly one mile in length. The Botanical Gardens, too, are very extensive and delightful. The gentle undulations of the surface, the serpentine walks, and the great variety of trees, shrubs, and flowers, together with handsome and spacious greenhouses, enriched with the choicest exotics from every clime, all conspire to make these grounds extremely attractive. *Francis Park* lies quite in the northwest quarter of Dublin, rather out of town than in, and stretches for a mile or more, along the north bank of the Liffey. I do not know its exact extent, but should think it must be from four to six miles in circuit. It contains two sheets of water, one of them very fine, with two handsome bridges. The Zoological Gardens are in the corner of the park, and taken altogether, this is a cool summer's day, is undoubtedly the most pleasant retreat from dust and toil that can be found anywhere in or near the Irish metropolis. I wish our enterprising countrymen, who are laying out so many new cities, as far as square acres are possible, could enjoy the luxury of escaping, a few times, from the bustle and jostling of crowded streets, to these happy thousands by whom they are thronged. It is true, perhaps, that most of our emigrants, one or more of which every third man you meet at the port, are Irish, and that they will always remain there; but some of them, no doubt, will sooner or later expand into large and populous towns; and it is highly desirable, as I look occasion to remark in a former letter, that when that time arrives, the inhabitants should have room to live, and move, and breathe, as well as to buy and sell and make money.

Dublin is built somewhat in the form of an ellipse, and the longest diameter is measured by the river Liffey, which, coming from the west, divides the town in two nearly equal parts. The Grand Canal sweeps quite round upon the south side, in a regular and beautiful curve, till it reaches the spacious docks, just at the foot of the harbor. The houses are built chiefly of brick, from three to five stories high. The public edifices are of stone, and some of them are truly magnificent—but I can do little more than give them a passing notice.

**Trinity College.**  
This ancient and venerable institution is richly endowed, and in a flourishing state. It is by far the most important seat of learning in Ireland, and in most of the departments of science and literature, vies with the great universities of the sister kingdoms. Though politically and ecclesiastically connected with the Established Church in Ireland, just as Oxford and Cambridge are in England, it is not quite so exclusive. Dissenters may pursue their studies and hear lectures in Trinity College; though they cannot receive its literary honors. You must subscribe the thirty-nine articles, or you can never get your diploma. How preposterous! When will Britain undo this and other "burdens?"

Where is her sacred regard for equal rights and privileges? She has done well in striking off the fetters of her West Indian slaves. Why does she not at once remove those oppressive disabilities, under which millions of her own children are suffering at home? How long will she continue to begeth her equal laws and free institutions, and with the same barefaced, fold a third part of her people to approach the great fountains of knowledge!

The college edifices of Trinity are on a grand scale, and display no little architectural skill and magnificence. There is a single front, or rather depth, of six hundred feet—nearly a mile, an eighth of a mile in length. In the library, which is truly worthy of a great public institution, you see the busts and portraits of the most distinguished of her sons. The College Park contains twenty-five acres and a half of ground, and is a mile and a half in circuit. This, lying as it does, in the very heart of an immense city, would be considered by many, as an unreasonable waste of the most valuable land. Will it ever be sold and built upon? If laid in one of our American cities, I should fear it might—for we are the greatest utilitarians in the world. We might not perhaps deem it quite so soon as some of our countrymen, What does Mr. Parnell's *lost proof*? But I am quite sure we should be among the first to ask, "What would such a Park as this be *fit for*?" It lay out in fine taste. The shady walks and cool open retreats, and the many lawns, are truly delightful. It contains some fine marble statues. You can estimate the amount of health and pleasure—of intellectual and moral improvement, which these classic grounds confer, every year upon the students of Trinity College.

**The Custom House.**  
This is one of the most splendid edifices in Dublin. Indeed it is the finest Custom House ever saw, not excepting the new one in Liverpool, or even the Custom House in London, which is less than 375 feet, (more than 20 rods) in length, and 205 feet (13 rods) in depth, and exhibits fully and handsomely decorated fronts. It cost more than a million and a half of dollars.

**The Bank of Ireland.**  
This noble structure is the ancient Parliament House of Ireland, at the sight of which a patriot weeps, when he thinks of the former glory of his nation, and despairs of the present. It is a magnificent building, and the money which lies in its vaults and traverses the whole island is power, no one will question; but how many millions of people would infinitely prefer the power of a local parliament to that of all the money changers in the British empire! This edifice stands nearly opposite to Trinity College, on the south side of the Liffey. The front is a magnificent structure, with a fine ample portico, supported by four orders of pillars, of beautiful architectural proportions. I was indebted to the Rev. Dr. O'Connell for an introduction to the principal partner, who is representing as a man of extraordinary ingenuity, and who readily showed me the admirable machinery, for the various

processes of striking off the bills, and for detecting the workmen, should one of them ever be missing before reaching the hands of the cashier. It is said that this great manufactory of bank bills is the most ingenious and perfect establishment of the kind in the British Isles, and that the directors of the Bank of England have long been trying, but without success, to rival it. For a stranger to be admitted into these *penetrals*, as I was, is a rare favor, and one which, I presume, no suspicious-looking Yankee genius would be permitted to enjoy. Perhaps they saw at a glance, that I had no stately mechanical bump about the *fronts*—I suspect, however, that neither this safeguard, nor my clerical habit, would have deterred the key, had not Dr. Urwick been there to endorse for me.

But I must confess, that nothing which I saw of the art of turning paper into gold, excited my admiration so much, as several miniature specimens of sculpture, done in ivory, and entirely by machinery. One of them was a Venus de Medicis, and I believe another was an Apollo. The young artist who invented the machine, was not there; and if he had been, it is quite doubtful whether I should have seen it, as the whole process is kept a profound secret. Several times I have inquired who I could not see it, and have been told that I could not see it in the *safe* a certain number of a journal permitted to be taken, and was told it had been detained by the police.

**Sunday.** I heard a sermon from Mr. Lushington, in the English chapel. Those of the English who have a permanent residence at Naples are not in general of the most estimable character. Preaching, however, is maintained here all the year round. Spoke with Mr. L., but he appeared to have but little sympathy with me.

One man of intelligence told me that an Italian gentleman about to go on a journey was content to leave his wife, without looking after her in a conventional way, but that his gentleman of equal worth denied to me that the thing ever occurred. How shall strangers learn what is really the truth?

From city to city I come and go, carrying away with me all sorts of new impressions; and now I quit Naples, a city also unique in the history of its population. I can do nothing for them, but at present I have been through their city, and look for a bright dawning day.

**Wednesday, Oct. 21st.** At midnight, sat out on a journey of 270 miles, to the southeastern corner of the kingdom. My object was, to take the nearest and the cheapest route to Corfu. As the English mail packet, which usually arrives every week at Otranto, I expected to take passage in her for Corfu. To have gone to Ancona, or to Malta, would have been a route long and expensive. To go from Ancona or Malta to Corfu would cost £6, besides the expense and uncertainty of getting to either of those ports. I have been told, however, that for Lecce, (pronounced *Lecca*), I cannot take up my whole journal in telling you of the constant impositions of the unprincipled men who live upon travellers; but be assured that I do not move a step without being subject to them, and that sometimes I find the natives are not so kind and mild; but they only interpret such conduct as sheepishness and ignorance. Nobody else makes progress, but by profane vociferations and a boiling of words from a hot cauldron.

Our road conducted us over a ridge of mountains, when we arrived upon a plain that continued down to the sea, to keep off the sun and rain. The seats, instead of being transverse, and placed within the wheels, above the axle, as in our light wagons, are hung over the sides, parallel to the shafts, and very much resembles two settees, placed back to back, with a space between for small trunks and other light baggage. Three or four persons sit on each side, and the seats are hung so low, that the foot-stool comes within a foot or fifteen inches of the ground. Of course, you step on and step off, with the most perfect ease. There is not the least danger of upsetting, and if such a thing should happen, nothing is easier, or safer, than to leap from your seat at a moment's notice, and descend from the island from the Giant's Causeway, I travelled chiefly by these conveyances, and though I found them somewhat of a jolting, where the roads were not smooth, I liked them very well, especially as the amusements scarcely were off during the journey. Some of these *uniques* are quite handsome carriages, with seats not unlike a plain stage coach, with four or six horses, as well as others, continually availing themselves of them in the streets of Dublin.

There is another construction, which some prefer, but which I think cannot be either so safe, or convenient. Instead of being suspended over the sides, the seats in these are elevated three or three feet above the ground, and the flaring of the wheels, and the passengers facing each other, as in the common omnibus. But if this is not quite so *handy* a fashion, it is more *sociable* than the other.

**TRAVELS IN EUROPE.**  
*[From the New York Observer.]*  
Again in Naples. The road to Pompeii is lined with elegant, extensive palaces; the road paved with smooth stones; elegant equipages constantly passing. Every body started to see gentlemen walking on foot, thinking we must be strolling or crazy. The Neapolitans have the reputation of being lazy; and I observed that the poorest of the peasants were riding in and out of town, in vehicles where they pay three or four sous for a seat or a stand. At Naples the mechanics have their benches in the streets almost universally. All the petty salesmen keep up a hallooing during the whole day, loud enough to stun you. There are changes of money at all our door corners, to give you copper for small silver money. Others collect the broken pieces of smoked segars that are thrown down in the streets, to sell again.

My most agreeable time at Naples was in the society of Rev. Mr. Valette. He is of Switzerland, has been eight years at Naples, and occupies his leisure in preaching in the French and Italian Embassy, and in German and French occasionally to the Swiss soldiers. There were six thousand here, of whom a large proportion are Protestant; and according to the contract, they are to have preaching provided for them according to their own religion. There are at least three or four chaplains, of whom one is a Swiss, and a little flock of Christians around him, composed of French and German emigrants; and he finds that by his preaching, his schools and conferences, much good is done; and in a manner indirect, that much may be done that ultimately will produce good in the kingdom. The instructions from Prussia, by which in general he considers himself bound,

are not to attempt any thing in the way of proselytism. Still, as he is in Naples, it is impossible but that in one way and another an influence, all tending to good, should proceed from him; for he is a man full of a holy missionary spirit, who thinks of nothing but his calling. This journal is not where I will speak of any results of his labors as regards the Catholics. I will just cite his opinion, that nothing can be done in the way of distributing the Bible openly. He even, with all his prudence and circumspection, is regarded by the government with a jealous eye; and, for instance, has been forbidden expressly to enter the military hospitals. So far from being prospered as so much to do is there, that he has sent to Geneva for a helper. These emigrants intermarry with the Catholics, and become truly Neapolitans. The result of these things may be a Neapolitan Protestant church. Has been invited to go to Algiers, but does not wish to leave his flock. He has met with Catholics whom he could not but regard as his friends. He is not a priest; but yet in much darkness at the same time on many points. He is not married.

Nineteen periodicals, including all sorts, are published in the kingdom of Naples for 6,000,000 souls. No foreign journals are permitted to be taken in except religious. Their own journals seem to contain little but the most foreign news, to be chiefly filled with light literature. This brings to mind what a gentleman who had been at Vienna told me—that, after the last French Revolution, the news was not suffered to be known in the journals; so that he did not hear of it till a month after in another country. Several times I have inquired who I could not see it in the *safe* a certain number of a journal permitted to be taken, and was told it had been detained by the police.

**Religious.**  
*For the Boston Recorder.*  
The "ALARMING FACT."  
Mr. Tracy.—The article in your paper of the 16th inst., taken from the Christian Mirror, contains many just and important thoughts. The "Alarming Fact" is admitted to exist in Massachusetts, no less than in Maine, and happily would it be for the American churches, which are confined to these States. But the article recommends a measure, which the churches would do well to adopt, nor the pastors to recommend. While protracted meetings, which this article recommends, may have been blessed in many instances, to the conversion of sinners, I think that their influence upon the general state of religion, through the length and breadth of the land, has been salutary, and that the church would have been in a better condition without them. It appears to me that ministers and churches have been leaning to their own understanding, and so occupied in devising ways and means to convert and save sinners and do up the work at once, that they have had but little time to study the religion of the Bible, or inquire what the Lord would have them to do.

It appears to me that Prof. Pond has not gone far enough back. We need to inquire into the probable occasion, or procuring cause, of this "Alarming Fact." There is something to be found a sufficient reason for it; and we should inquire whether it is not in pastors and churches. The Lord will be known and acknowledged as God; as the author of all holy efficient influence, by which his peculiar work is revived. A course has been pursued, which to me has had the appearance of shutting God out of the church; of excluding the operations of the divine Spirit in converting sinners; a course which has set human wisdom above

the wisdom of God, and exalted human instrumentality very much to the exclusion of the Holy Ghost from his peculiar province of gracious operation. God has been robbed of his glory. I would specify some cases in which this appears to me to have been done. Instead of relying upon God's blessing upon the faithful labors of the Sabbath and the express institutions of his grace, how many have depended upon protracted meetings of six, ten, twenty, and even 40 days to revive religion? If they wished for a revival of religion, multitudes have supposed that they must have a protracted meeting; that they could not rationally expect a revival, without it, and felt almost assured of witnessing the conversion of many sinners as the result of such a meeting; the measure was relied upon as next omnipotent. One good minister said to me, in reference to protracted meetings, "strange we never before discovered how to produce revivals!" And in reference to revivals as connected with protracted meetings in the eastern section of the State, I heard another say, that "now a great work has begun, and it would go through the land and never cease; would be one continual revival." Only have protracted meetings enough, and revivals would be perpetual. The principles are not sustained, and the enlarging of the church by fresh conversions, was evidently placed by many good people upon these meetings. Very little account was made of common Sabbath day preaching and some other express institutions of God.

Again, other ministers and portions of the church have depended more upon individual persons, and retired preachers. They have thought a protracted meeting a good thing; but still comparatively little use without some "revival man" to take the management of the whole concern. And when Mr. B. or Mr. F. or Mr. P. or some other man versed in converting sinners came upon the ground, they expected a great work, and were ready to be looked upon by these men as the great power of God. Their dependence was upon the man. If a revival ensued, it was ascribed to him. This is glorifying in man.

Again, others have enlightened the world by their philosophy of religion—the philosophy of the *deists*. They have been under a mistaken notion to tell the sinner how to be converted, without any thing difficult to be comprehended, or any dependence upon the Spirit of God to teach and direct him in the way he should go; though our Lord himself has said, "The wind bloweth where it listeth; thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." On this philosophy many have depended for revivals, rather than on the grace of God in the gift of his Spirit. On this subject I heard a preacher declare, that to this new and improved mode of preaching we were to ascribe the numerous and glorious revivals which were taking place in the land; and that their hearers, and some evangelists have made it the grand object of their aim to persuade wicked men, to *resolve*, without regard to motives, that they would submit to Christ. They have not pressed upon them immediate repentance and prayer, but the formation of a resolution to *resist* temptation, and such a resolution has been accounted conversion, and those who have made it and avowed it, have been enrolled as converts. And some men have had their praises sounded through the land, for *preaching* conversion as those who *taught* in this world become twice dead, or in the church, a great evil, and a lifeless man. I believe that God means to show ministers and churches how vain has been their dependence, and how foolish and wicked their dependence upon men and their devices. I stated to some of my brethren years since, that God would soon convince the Christian community of their sin and error, and that *new doctrines* would be introduced, which would make the old ones seem like a *superstition*, and a *superstition* of the old, by occasioning a spiritual death. Their unsuccessfulness in the real conversion of sinners would drive the churches back to the sober doctrines and measures of the Bible. One purpose which God means to answer by withdrawing the reviving power of his grace, appears to me this: to show ministers and churches their folly and sin in their relying upon and depending upon men and their unscriptural devices, and their shutting out the Holy Spirit from his peculiar work in convincing and converting sinners.

What is then wanting in the church, is, in my apprehension, not a protracted meeting, but a deep repentance and a holy dependence upon the grace of God; for such an explicit declaration of the sovereign grace, and the agency of the blessed Spirit in quickening men dead in trespasses and sins. For our confidence in man and in his devices, which are all foolishness with God, it becomes us to be humbled and confounded before him. God will drive us back to the scriptural ground we have left, to a plain, solemn and affectionate presentation of the doctrines of grace, and humble prayer and Christian circumspection, as means of God's own appointment, which he has richly blessed, and will continue to bless, to the perpetuity and enlargement of his church by the conversion of sinners. *In the day of thy power, thy people shall be willing in the bonds of holiness.* If Prof. P. instead of recommending a protracted meeting, had exhorted the churches to humble themselves before God, bewailing the absence of his Spirit and imploring his return; if he had exhorted them to walk circumspectly as children of light, every man speaking a word as he is called by the Lord, and every man pressed upon Christians the great duty they owe to their children, and the importance of seeking out and bringing under the light and power of divine truth the habitual neglecters of public worship, it would have much better met my views to what the exigencies of the case demand. When the churches shall observe such a fast as is described, Isaiah ii. 8, "Then will their light rise in obscurity, and their darkness be as the noon-day." Titus.

**THEOLOGICAL FACTS.**  
*For the Boston Recorder.*  
The way to put down Orthodox notions of human sinfulness. It is asserted, you know, by the Orthodox, that "all have sinned,"—"that there is none righteous, no one." They even go so far as to say that we are all so unholily, that "except a man be born again he cannot see the kingdom of God." Now that we may see how unfounded this popular notion is, we have only to consult the Christian Examiner, (vol. 16, p. 256.) This high authority admits that "every man is to a certain extent a sinner. But what then? A man's single bad actions will not more prove his nature to be corrupt and depraved, than his single good actions will prove his nature to be upright and holy." It was, indeed, formerly thought that single bad actions were very serious offenses, and that a man who had committed a single bad action, was a sinner, and that he should be treated as such. But now, it is said, that a man who has committed a single bad action, is not a sinner, and that he should be treated as such. This is a very dangerous doctrine, and one which will do much to destroy the power of the Christian religion in the world. It is a doctrine which will do much to destroy the power of the Christian religion in the world. It is a doctrine which will do much to destroy the power of the Christian religion in the world.

When the devil thinks that he can draw off a Christian from his Master's work by raising slanderous reports against him, he is sure to fill his ears with them. What a pity that a servant of Christ should thus be made the devil's dupe!—should leave contending for God's honor to take care of his own good name! "Fret not thyself because of evil-doers;"

commit thy way unto the Lord; trust also in him, and he shall bring it to pass. *And he shall bring forth thy righteousness as the light, and thy judgment as the noon day.*" But if thou art too impatient to wait his time, and must needs take the work into thine own hands, God will leave it in thy hands, and then thou shalt have poor success.

*For the Boston Recorder.*  
**LETTERS ON MISSIONS.—NO. 11.**  
HONOLULU, Sandwich Islands, Nov. 3, 1835.  
REV. WARREN FAY, D.D.  
REV. AND DEAR SIR.—One error among Christians in respect to the world's salvation is, too low an estimate of the difficulties attending it; in other words, of the amount of human agency necessary to effect it. Among the grounds of this error, it is, perhaps, worth inquiry, whether the youth from heathen lands educated in America have been one; whether their progress in improvement has not been the occasion of an unreasonable hope—the hope of accomplishing in a short time, and with a few men, the conversion of the world.

It is hoped that the nations to whom these youth belong, will make similar improvements under the instruction of mission families; improvements like those which David Brown and Brookish and others have made in private Christian households, or in every Cornwell School. And one missionary is sent to a nation to give examples in agriculture, and another in domestic manufactures; and a few to teach and preach the gospel. But it is not perhaps sufficiently borne in mind by the churches, that a heathen cannot be improved in his own land as he can be in a Christian land. The Sandwich Islanders, for example, compare themselves among themselves ten thousand times, where they compare themselves with a Christian family. They see much the same objects around them, and breathe much the same moral and intellectual atmosphere, and are the subjects of much the same government. The arrival of a few missionaries, as before said, but not those who leave the Islands and dwell in the United States.

Take an example. Let it be Obookiah. In his residence in New England, he found that the cold and the custom required that he should be clothed, and the apparel he wore did not raise him through pride to a giddy elevation, for he was, probably, in that respect, nothing above the common standard around him. He perceived that the inhabitants had much to do; that industry was the order of the day; that the idle were the worthless and the vicious; and that the education of chiefs was obtained by labor, and not by blood. He saw that the axe of steel surpassed an axe of stone in cleaving wood, and how a saw mill could cut more boards in a day, than a thousand men could hew on their native mountains; and also that what would burden the shoulders of thirty men, was, in Connecticut, carried in one cart. In short, he saw in much the same manner, and in the same things were done; or if, done in a new manner and with a new spirit. He found the standards of comparison different from those in his own country in their kind and extent. He imitated the work which he saw others perform. He was interested in it from its novelty, and saw that the people were not without exertion of muscular power, and he was incited to persevere in well doing from the favor with which others, from the fact that he was a Sandwich Islander, regarded his success. His vision was addressed with unusual signs, his ears with unaccustomed sounds, and his other senses assailed by new objects; so much so, that he must have frequently been confounded and confounded by their multiplicity and complexity, and his impressions must have often been indistinct and erroneous. Still he could not fail to undergo a rapid change in his views, feelings, and habits, conforming himself to the new world in which he was dwelling, and losing the peculiarities of the old. And through him, as he was among the pious, who instructed him in the Christian religion, and prayed fervently for his conversion, he became, as was supposed, an heir of the righteousness of Christ. And both the benevolence of Christianity, and the natural love of one's country, were kindled in him, and he was incited to instruct his benighted countrymen in the knowledge of the Lord. And though prevented by death, his residence in the United States was followed by exertions in behalf of his people.

But the exertions which are made here cannot change the people as Obookiah was changed. He becomes a member of a mission family on the Sandwich Islands, and he is incited to instruct his benighted countrymen in the knowledge of the Lord. And though prevented by death, his residence in the United States was followed by exertions in behalf of his people.

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Adam's sons, and of the difficulty of beating against the current. By long and constant comparison with a savage and wild, they are familiarized to a new and unworthy mode of life. They themselves once deemed it unworthy. And had they seen their present image the day they left their native land, they would have pronounced it a caricature on poor human nature; and had they been told that it would be one day theirs, they would have replied, "Am I a dog, that I should become such a thing?"

It must be by special favor, that one maintains his integrity single handed against such a deluge of evil communications and evil customs as surround him among the heathen. The measure by which he stretches himself is so fleshly, sensual and devilish, and a wicked heart loves so well to have it so, that the last hope of an unconverted man seems almost to expire when he takes up his residence among them. For it will not save him to remember his home, his father's benediction and his mother's prayer. It will not save him to be entrusted with the reputation of his kindred, to be the depository of their hopes and happiness. It will not save him to be a member of Christ's church, and a minister of his gospel, whose office it is to turn men from darkness to light, from pollution to purity. It will not save him to know that the churches look at him, and that the world does; and that angels regard him, and that God observes him; and that if he fall, he falls into hell; he may, notwithstanding all these considerations, wear away by little and little the Christian image, and turn him into the superscription of the heathen, till he becomes like one of them.

The individual who undertakes to lift a nation from the mire, will sink himself, unless he stand on the Corner Stone, the sure foundation. And even then, he must look well to his goings. The churches must be established. They must pull at the rope, as those who drew Putnam when he descended into the pit to destroy the wolf. And not only so, he must not descend alone. Your very affectionate friend,

REUBEN TINKER.

#### REVIVALS.

A VOICE FROM THE OCEAN.—Capt. John P. Bowers writes from west coast of Sumatra, that at a place called Quallah Battoo, where, on the 27th of May last he was lying taking in pepper, to a pious shipmaster, thus:

"Last evening we had a prayer meeting on board my ship. Our congregation consisted of twenty men, all of my own seamen.—They are from eighteen to fifty years of age, and when I sailed, were all of them in the gall of bitterness, and bonds of iniquity.—Three of them are now rejoicing in sin-pardoning God, and others are inquiring what they shall do to be saved. To God be all the glory. Three years ago I was rolling down the streets of Norfolk, and fighting against that dear Saviour. O, my brother, you know this was a brand plucked from the burning.

"It is a privilege and a glorious duty to tell to all around what a dear Saviour I have found. My supercargo is against me, but he who is for me is greater than all that can be against me, and I find his grace sufficient for me." (Seiler's Magazine.)

FALL RIVER, MASS.—Letter from the Rev. Orin Fowler, pastor of the First Congregational Church, Fall River, to the Editor of the Boston Recorder, dated Dec. 31, 1836. [Fall River is partly in Massachusetts and partly in Rhode Island.]

MR. EDITOR.—This day closes the year—a year to the people with whom I labor, of the right hand of God. A brief and feeble word of God hath wrought among us this year seems due to the riches of his grace. It will not be unseasonable to preface this recital with a sketch of the origin and history of the Congregational church in this town.

The village of Fall River has risen to its present population (7000) from some twenty families residing here twenty-five years ago. Until 1816 there was never a Congregational church in this place, nor in its immediate neighborhood. On the 9th of January, 1816, the first Congregational church was organized by an Ecclesiastical Council convened for the purpose, and adopted a confession of Faith, and form of Government, embracing the great doctrines of grace and rules of Christian fellowship taught by the Apostles, and adhered to by the blessed pilgrim churches of New England.

At the time of its organization, it was composed of five members—three males and two females, three of whom still survive. For more than seven years, the church was small and feeble, and without a pastor—during which time public worship in some form was usually maintained on the Sabbath. In July 1823, their first pastor, Rev. Augustus B. Reed, (now of Ware) was ordained and installed. At that time the number of members was about thirty. During his ministry, which closed August, 1825, eleven were added to the church. In 1826, Rev. Thomas M. Smith, (now of Catskill, N. Y.) their second pastor, was installed. During his ministry, which closed in April 1831, there was an interesting revival, which added sixty to the church—a large number of whom were young heads of families. During Mr. Smith's ministry, ninety were added to the church.

At the time of my installation, July 7th, 1831, the number of resident members was about one hundred and twelve. Since that time there have been three seasons of revival of special interest—the first in the winter of 1833-3, during which about fifty were added to the church—the second in 1834, during which about fifty more were added to the church, and the third during the present year. In the last five years, we have had but three communion seasons without additions to the church. Since my pastoral relation to this church commenced, two hundred and fifty one have been received to the church, and of the revival in 1836, I will speak particularly.

When the year 1835 closed, it was with the church and congregation a time of great spiritual stupor. Though attendance on the Sabbath was in numbers good, the life and power of godliness seemed neither to be felt nor desired. On the first day of the year, (1836) a meeting of the church was held for prayer. To the few who attended, it was a season of thrilling interest. It seemed as though the inquiry was then raised in many a bosom, "Lord, what wilt thou have me to do?" Soon after, the church resolved to appoint a season of fasting and prayer, to be continued for three or four successive days. This season was observed on the 28th, 29th, and 30th of January. The church met four times each day, and spent the time chiefly in prayer, and confession of sins. Before this season closed, one individual found peace in believing. From this moment the faith of many believers was strengthened, and effectual fervent prayer was offered continually. Special efforts began to be made. A meeting for prayer was held in the morning, an early hour, and in the evening for prayer and preaching. This course was pursued for several months. In the mean time not only the pastor, but a number of the members of the church, labored daily from house to house and from heart to heart, to show sinners their transgressions, and lead them to the Lamb of God who taketh away the sin of the world. The influences of the Holy Spirit attended their labors, and one on the right and another on the left were convinced of sin, and bowed to the terms of salvation through the Cross of Christ. For several weeks, the unbelief and inactivity of some professed believers were appalling; and though many were inquiring what they

should do to be saved, but few yielded to the terms of the gospel. At length, the majority of the church appeared in earnest both in prayer and in exhortation, sinners to become reconciled to God; and in March and April the work was great and marvellous. During those two months, probably more than an average of one a day were born again. The work continued, and cases of conviction and of hope occurred till midsummer; and if all God's people had come up heartily to the work, and the public preaching and the private personal application of truth had continued, we know not why the work should have ceased till all were brought to the saving knowledge of the truth. But the pastor of the church, who was assisted occasionally by his neighboring brethren, and for several weeks by a brother from abroad, began, at length, to sink under the burden of effort; and the brethren and sisters too simultaneously relaxed their labors, (probably through exhaustion) and the work gradually declined.

None professed publicly their faith in Christ, till after a full trial and careful examination of weeks and months, of the ground of their confidence in Christ. At the communion in May, fifteen of the first fruits of the revival were received to the church. At the communion in July, eighty (six by letter and seventy-four by profession) were received to the church. At the communion in September, eight were received; and at the communion in November, five; making (with one added in January) one hundred and nine received into the church during the year 1836. A number of others have been in Christ, who may hereafter join the church, and a number who were here from abroad have joined where they steadily reside. Of the eighty who were received in July, thirty-eight are males. Of the one hundred and nine received during the year, forty-eight are males. Of the whole number, forty are now married families. About fifty were members of the Sabbath School before the revival. The great body of the converts are between eighteen and forty-five. A few are younger; a few are older. The communion season in July, when thirty-eight males and forty-two females came forth before the great congregation publicly to own Christ and take upon themselves the yoke of God, presented a scene of solemnity and holy rejoicing, such as we have never witnessed before. There you might have seen the father and his daughter, the husband and his wife, the grey headed of sixty-five and the youth of fourteen, together owning their Redeemer and consecrating themselves to his service. It was an occasion over which, we believe, the angels in heaven rejoiced.

The means used and blessed in promoting this work of salvation were, the preaching of the word and prayer; preaching the word publicly, and from house to house; doctrinal preaching. Doctrinal preaching, before and during the revival, was much used and greatly blessed. And we are persuaded that when our congregations through the land are fed with the pure word, doctrinally explained and practically applied, and believing prayer, attended with personal effort, is offered, sinners will be led to Christ and receive him as the Lord their righteousness.

The doctrines preached need not be specified. They were those usually called evangelical; the doctrines of our blessed Pilgrim fathers; the doctrines of the gospel. Some remarkable instances of conversion in answer to prayer and in connection with faithful effort have occurred; two or three of which may be mentioned. Three members of the church, whose husbands were not professedly pious, met daily for three months to pray for the salvation of their companions, and their three husbands became new creatures in Christ and were received to the church the same day. Three other members (natural sisters) became exceedingly anxious for the conversion of their companion, and unremitting prayer was offered, and their three husbands found peace in believing the same week, and were received to the church the same day. A mother had long prayed and labored for the conversion of her baptized children, and three of her sons and one daughter became pretakers of the grace of God, and are now members of the church. Other cases scarcely less interesting have occurred.

The Sabbath School has been largely blessed, as stated above, and many new helpers in that cause have come forward. On one Sabbath during the summer, you might have seen eight hundred and thirty pupils at the school, in the several Sabbath Schools conducted by the members of this church, more than five hundred of whom were at our two vestries.

The present number of the church is over three hundred, about one third of whom are males. When we look at the recent origin of this church, its feebleness for several years, the repeated visitations of the Holy Spirit, which have been enjoyed, and especially at the ingathering of 1836, we have much reason to exclaim, "what hath God wrought! Not unto us, nor unto us, but unto thy name, O God, give glory."

#### AMERICAN TRACT SOCIETY.

Call for Tracts from *Nestorianism in Persia*. To Rev. Wm. A. Hall, Cor. Sec. Am. Tract Society, OORMIAN, Persia, July 8, 1836.

MY DEAR BROTHER.—Yours of October 30, 1835, came recently to hand. My heart leaps with joy at it, contemplating the noble stand which your Society is taking in the department of FOREIGN DISTRIBUTION. Your schedule of Appropriations for the current year is magnificent—certainly so, if compared with past efforts—and, in my opinion, it is so in every respect, hope, and trust that indications of Providence will require you speedily still to magnify this schedule, both in the number and amount of its appropriations many fold.

For your appropriations to our mission, allow me to tender to your Society my heart-felt obligations. Our operations in Persia, you are aware, are all incipient, and yet comparatively limited; still you aid us in every way, and your aid is invaluable to us, and successive appropriations will prove increasingly so, as our means for the preparation of Tracts shall be multiplied and matured. Our facilities for distribution are unbounded. There is and will be no limit to the demand for religious Tracts among the Nestorians, and our means to supply them. The whole nation are hungering and thirsting for religious books, and are as ready to receive them from us as at the hands of their own bishops. In fact the Ecclesiastical, from the Patriarch down to the obscurest Priest, are foremost in their importunities that we circulate among them and their people Christian knowledge with all practicable despatch, and at our own discretion.

But we have as yet no press, and our Tract operations can only be commensurate with the slow motion of the pen, until we have one, which we hope will be very soon.

We have at present one translator and three copyists, assisted by your funds, and employed in the preparation of Tracts in the Nestorian dialect. The Tracts which we have hitherto prepared, and which we shall for some time to come prepare, consist entirely of selections of Scripture, copied from a translation which I am now engaged in making from the ancient Syriac into the modern or Nestorian dialect. These portions of Scripture upon one of large sheets of very thick paper, and for the sake of durability paste coarse canvas upon the back, and for their better preservation still, we attach loops at the top, by which they may be suspended. Thus constructed, these Tracts form excellent and very convenient reading lessons for schools, and most acceptable cards for general distribution.

Thus are we at present disposing of the sacred appropriations made by your Society to our mission. The arrival of our Press will enable us immediately to multiply our operations; and as Tracts—these "leaves of the tree of life," shall wing their way over the province of Oormian, and through the innumerable Nestorian villages and hamlets in the valleys and ravines of the wild Kurdistan mountains, and over the plains of Mesopotamia still westward, we cannot doubt that wherever they shall fall they will prove a "healing for the nations." And when the Nestorian church—this venerable church of Antioch, shall have awakened from her slumber of centuries—shall have put on her beautiful garments, and stand forth in the centre of Mohammedan dominion, "fair as the moon, clear as the sun, and terrible as an army with banners," revived and regenerated by the Spirit of God, through Tract, and Bible, and Missionary instrumentality, and sending forth a flood of light and glory in every direction to illumine and save all Asia—then, we trust, the Tract contributions of American Christians for the benefit of our mission, will appear to have been made not in vain. That this blessed day may come to us, is the prayer, the object of our toil, hope and expectation.

Your brother in the labors of the Gospel,

JUSTIN PERKINS.

Those who were present at the last anniversary of the American Tract Society will recollect that much interest was manifested in the adoption of the resolution to raise \$35,000 for foreign distribution during the current year. Many thought the community would heartily contribute a much larger sum, and all believed a larger sum could be usefully employed. Nearly nine months of the year have gone by, and only \$6,591 76 have been received; leaving \$28,408 24 to be obtained previous to April 15. The receipts for the year, for the last three months have been only \$524 75; less, probably, than during any three months in the last three years. The receipts of a little more than three months to come must settle the question, whether the proposed amount shall be realized and remitted to the heathen. Missionaries and others abroad have been apprized of the Society's resolutions; they are expecting the money, and are making arrangements to employ it in the most useful manner as early as possible. The Committee invite the special attention of Pastors, churches, auxiliaries, and individuals to this specific object; and beg them not delay for the visit of an agent, to bring up the object, but make their contributions, and remit them as early as practicable.

#### BOSTON RECORDER.

Friday, Jan. 6, 1837.

#### THE NEW YEAR.

REV. ROWLAND HILL'S SERMON.

Through the kindness of a friend, we are enabled to lay before our readers the following notes of a sermon, preached by the late Rev. Rowland Hill, in London, on Sabbath morning, Jan. 2, 1835; never before published.

I KNOW THAT MY REDEEMER LIVETH.—Job. 19: 25.

It seems appropriate, that we should consider these words at the beginning of the year. It is well to begin with Christ. Perhaps the reason why I do not preach better is, because you do not pray more; and the reason why you do not pray more is, because you do not pray enough. I know that my Redeemer liveth. 'Tis amazing, what a blessing the understanding is. This is the repository,—like a warehouse, to deposit your goods. Then comes the memory, to recollect what is past, and reflection, to think what we are doing. You see I do not move mechanically. We have a reason for what we do. We cannot move without thinking. God has given us all this mind, that he may take the management of it.

My Redeemer! O, what knowledge is needed here—to comprehend incomprehensibility! Some, who do not wish to find too good gospel here, pretend that Job alluded to a redemption from his troubles by some earthly friend, and that in his latter days he should again see prosperity; but Job looked farther than this.

He who used to act the part of a redeemer, was to be one of near kin. We bless God, our Redeemer took upon him our own nature, and is "bone of our bone and flesh of our flesh."

I feel that I am never well, but as I am perfectly dependent. How can I be idle and indifferent, while infinity dwells within! I want something to depend upon.

It struck me, Job lived without a Bible to instruct him. He lived before the five books of Moses were written, as did Abel and Noah. But their offerings were accepted. Abraham rejoiced to see Christ's day. He saw it, and was glad. We are to see messengers, when messengers are given us. We are not to live without Bibles, now we have them; and it is our office to make it plain before you.

In most countries, they have had an idea of sacrificial services. Most likely, they got it from revelation. We know that sin has ruined us all; and redemption, though but slightly known in the patriarchal age, was the salvation that saved them. And the same must be your salvation.

Here is a fine expression—my Redeemer—from sin, and all its vile effects, if Christ takes possession of my heart. I expect, by redemption, just what that passage says: He came "to redeem us from all iniquity, and to purify unto himself a peculiar people, zealous of good works."

When I was young, my friends wrote to me, telling me not to make myself particular. I do not wish to make myself particular; but I hope God will make me particular, by making me particularly holy.

Away with your frozen deity. That will never do for us, who wish to be warmed with divine love. I think that sermon is not worth a rush, that has not the Redeemer in it.

I am never to have the honor of qualifying myself for heaven, by any thing that I can do.

You that are shop-keepers, did you carry on your trade before you were born? Did you have no dealing with God, till we are born again.

I know that my Redeemer LIVETH. That is an expression that particularly deserves attention. I am sure that God is the living God. He gives life to every living thing. Shall we see this in every insect, and deny it is the soul of man? We only act as we are acted upon. Here I am, and I am to be acted upon. I love to be under the command of this glorious power. I am prodigiously fond of such words as these—"When Christ, who is our life, shall appear." &c. Remember your high and holy calling, brethren, in Christ Jesus.

I wish to be under the holy constraint of loving God. You may say, I love my wife and children; and so we love, I can't help loving them. Where is the merit of it, then? If I say, I can't help loving God—well; all the better. I am glad of it. Angels are in the same plight. They can't help loving him. I wish we were all in the same plight.

How are you to live to his glory? Why, by living on him. Just as it is with your bodily life, so it must be with your spiritual life. You must be constantly receiving. Such is the activity of my mind, that unless God keeps it, it will be sadly kept. If

this kept by him, I know your conduct will be proper. I hope you will have as many prayers as temptations. At every temptation that comes, you should go to him. We expect from you, a correct good life and conversation. That I may be what I should be, may the divine image be restored to me. Thus may you begin, continue, and end this year with God.

Thus far Rowland Hill, as reported by one of his hearers. We copy from a copy of the original notes,—which shows that this sermon was valued by some of his people. If there is not in it much regular and systematic progress of thought, that may be in part the fault of the reporter; in part, the fault of his mind; and in part, the fault of English preachers generally; for English preachers tax the reasoning powers of their hearers, far less than ours do. And irregular as it may seem, it contains some thoughts, on which the reader will do well to meditate.

If he says little about the new year, it is because he is engaged with the great theme, which, he says, "it always well to begin with;" which is always in season; in comparison with which, all considerations of time and place are unimportant, and fade away from before the mind.

As a dim candle dies at noon."

And so, reader, in a degree, the ever abiding reasons why we desire thy best good, outshine any reasons which are peculiarly appropriate to Jan. 1. 1837. Perhaps we wish that the 365 days commencing then, may be to thee days of happiness, as heartily as others wish the same for their friends; but acting under the promptings of that wish is our daily vocation; and we are not aware that those promptings were any stronger on that day, than on other days; that are past, or than they are likely to be on any of the days that are to come. We daily wish thee, at least 365 days more of happy usefulness; and we trust thou wilt receive the message we send thee every week, as the fruit of that desire.

#### UNITED MONTHLY CONCERT.

The Concert on Monday, instead of being held in several places, as on other months, was, according to custom, held unitedly at Park street. Rev. Mr. Armstrong, Secretary of the Board, announced the amount contributed during the year,—which has been as follows:—

At Park street, for 12 months, including the united meeting in Jan. last,	\$689 58
Bowdoin street, 11 months,	940 83
Pine street, " "	210 39
Green street, " "	49 51
Salem street, " "	44 50
South Boston, " "	21 72
Free Church, " "	

Total, not including Salem street, \$1957 83  
The amount in 1834, was 1666 07  
1835, 1564 65

The number of laborers appointed by the Board during the year has been 85; 25 more than in any previous year. The number sent out, 76; greater than in any previous year by 27. Of these, 80 have gone beyond the Cape of Good Hope—viz. nine, sent by the Dutch Reformed Church, probably to Java; 14 to the Tamil people; 7 to Singapore, to labor in the Indian Archipelago. Four have gone up the Mediterranean; three to Cape Palmas, and seven to the Aborigines of this country. No new missions have been established within the year, of which intelligence has been received; though it is probable that one has been established, or will be soon, at Java, and another at Bornoe.

#### FOREIGN CORRESPONDENCE.

BRUSSELS.

PARIS, November 7, 1836.

To the Editor of the Boston Recorder.

I stated to you in my last communication that I should, if God permitted, commence in my next a series of letters designed to give your readers some account of the state of religion in the various countries which I visited in my recent tour to the north of the continent. I now set about the fulfilment of that promise, and begin with Belgium.

The kingdom of Belgium, possessing a population of 4,200,000, lies, as you are aware, on the north border of France and immediately between it and Holland. It was formerly called Flanders; and the major part of it belonged to Austria for a long period before the first French revolution. But when that great event, or rather series of events, took place, Flanders was conquered by the French, its name changed into its ancient appellation of Belgium, which it had in the days of Julius Cæsar. It was also annexed to the kingdom, or republic, as it was then called, of France, and continued to be thus united until the downfall of Napoleon Bonaparte. Upon the occurrence of that event, it was united, by the treaty of Vienna, to Holland, or the Netherlands, as that country is more commonly called in Europe.

The country of Belgium is one of the finest in Europe. It is less flat and monotonous than the country of the Netherlands; whilst it possesses amazing fertility of soil, and as many natural advantages as a country can well have. It has for more than two thousand years been a very populous country. It is filled with cities and villages. The most important places are Brussels, Antwerp, Ghent, Liege, Namur, Ostend, Malines, &c.

Belgium has been the great arena on which the powerful kingdoms of France and Austria, with England and Holland as satellites, many times, and during centuries, tried their strength in battle. Within the present century, it has been chiefly celebrated in that way by the battle of Waterloo, which put an end to the domination of the greatest military genius, and at the same time, the most perfect specimen of selfish ambition, which the world ever saw.

From their languages, manners and religion, one would judge that the people of Belgium ought to be united to France. This seems the most natural position for that country to occupy. And there is little doubt that such is really the desire of a large portion of the inhabitants. In that case, there would be little need of that triple line of immensely fortified cities, which stood the French border on that side, and which were erected for the defence of that part of the kingdom against Austria and her allies. The day will come, it is to be hoped, when those strongly fortified places, those standing proofs of man's depravity, will be no longer needed, both from the prevalence of true religion, which will soothe the fierce passions of mankind to peace, and from the altered state of the nations of Europe.

The union of Belgium with Holland was, as might have been predicted, far from being acceptable to the people of the former country. The diversity of languages and manners is very great. But what is more, the difference in religion is still greater. The Belgians are almost to a man Roman Catholics. Their Romanism is like that of Austria, whence it derived its character. It is rigid and exclusive. There are few countries in Europe in which those who profess to be Catholics are more sincerely and zealously attached to that religion. And the great bulk of the people are unquestionably so.

This being the case, and the Dutch, on the other

hand, being almost all Protestants, and rigidly so in form, whether they may now be in spirit, there could be but little prospect of two such nations forming a happy coexistence. On the side of the Dutch, there was soon manifested a determination to proselyte the Belgians to the Protestant faith. In that work none appeared more desirous than the king himself. But this work was prosecuted as we may expect it to be done whenever the civil power undertakes it. Churches were built, and ministers were sent among the people, who preached as men do when they are fulfilling an office for the state. There is but little evidence that there were many of the Protestant ministers whom the Dutch government sent into Belgium and forced, as it were upon the people, who possessed any thing like the proper spirit of their office. By far the greater part, there is reason to apprehend, were merely men of the world, who entered the sacred office from mercenary considerations. And there is but little occasion for our surprise, when we are told that such men accomplished but little good, and gained for the truth scarcely any foothold where they labored.

On the other hand, the Roman Catholic priests did all they could to counteract their efforts. This state of things existed from 1815 to 1830, when the late revolution in France gave encouragement to the Catholic priests, and to the republicans, who are many of them infinitely, to attempt a revolution, in which they were entirely successful. There cannot be the least doubt, that in that whole affair, though all was done apparently in the name of liberty, a desire to get rid of the dominion of a Protestant government was throughout the great motive and object with the mass of the actors in the drama."

But it is wonderful to see how God does manage men, even in letting them do as they please. The Catholics revolutionized Belgium. Ever inasmuch as they had to do in the name of liberty, (otherwise they would not have succeeded) they were compelled, in order to be consistent, in forming their constitution, to grant freedom of religion, which they also had to do. And now this state of things actually exists, that there is a greater degree of religious liberty in Belgium than in any other country on the continent of Europe. So far as the government is concerned, there is no obstacle in the way of sending pious and prudent evangelists into that country, building up churches as fast as the way is prepared for it, and distributing Bibles and religious tracts and good books.

And the Christians of that country are disposed to improve the facilities which they now enjoy. There are still a few Protestants in Belgium, sprung from the remains of that sanguinary and exterminating persecution which was commenced by the Duke of Alva under Philip II. and which was so long continued that there was scarcely a Protestant left. At present, through the blessing of God, there are some five or six faithful evangelical ministers in that country; one of whom is at Antwerp, two at Brussels, and one at Ghent. These brethren are doing much. One of them, the Rev. Philip Boucher, is now gone to the United States to solicit funds to enable him to build a church at Brussels. My prayer to God is, that he may succeed in this enterprise. It is of incalculable importance. And he is a good man, zealous, faithful, and successful in his Lord's service. Not a few Catholics have been converted under his labors. But I will say no more of him, as you will learn from his labors fully the prospects of his labors in the city in which he lives, which is one of great importance, and has a population of 110,000 souls.

Christians ought to feel a deep interest in Belgium, for there is now an open door there. It is encouraging to know that the British and Foreign Bible Society is now putting into circulation there, many thousands of Bibles. May the Lord bless abundantly this good work.

In my next, I shall commence an account of the state of religion in Holland.

\*My authorities for this section are no other than that of the celebrated M. De Potter, who was a distinguished leader in that revolution. He acted, however, from love to liberty, and not from any other motive. He is a man who bears an unimpaired honor, as is evident from his History of the Church, now in the press, and which I am sure to see published soon in the spirit of the school of Voltaire.

The above is, doubtless, the best evidence that the Editor of the Recorder will be able to produce upon this subject; and yet, admitting all that Prof. Stowe has said, to be true, we see not why Prof. Stowe may not be able to sustain every position which he has assumed. Prof. Stowe has never maintained that the sentiments of Tholuck are similar to those of Universalists in this country, or that in character he had any special resemblance to the professed ministers of that persuasion. He has borne an honorable testimony to the piety of that distinguished man, and the uncommon excellence of his character. He has, indeed, asserted, that Tholuck entertained some views respecting the future state of the wicked, which are not in conformity with the views generally entertained by orthodox divines in this country. And, as we before remarked, we see not why Tholuck may not entertain the views attributed to him by Prof. Stowe, notwithstanding any thing that is asserted above, by Prof. Stowe. He may not believe in the "positive doctrine of final restoration," and yet he may believe in the speculative doctrine of final restoration. It indeed appears, from the testimony of Prof. Stowe himself, that "Hengstenberg, and his party, who agree with the Calvinists of America, in their belief of the doctrine in question differ in belief, with Tholuck."

We have been authorized to say that Prof. Stowe is preparing to illustrate this subject; and we doubt not, but he will be able to make it appear quite intelligible.—C. H. Hatchman.

#### PROFESSOR THOLUCK.

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To yourself, Sir, I would respectfully, not as a controversialist, but as a lover of truth, propose a few inquiries.

1. Considering the growing influence of German theological literature upon the Theology of our own country, is it desirable—that is, right, that any theological sentiments, really entertained by any of the most popular of the German divines, should be concealed? 2. Have you (or Prof. Stowe) ever done me the justice to read my entire account of Tholuck's theological sentiments, as contained in my letters from

Germany, so as to be able to know what my statements, as a whole, does really amount to? Prof. Stowe certainly cannot have done so. I think the name of yourself.

8. Have you, as an impartial judge, attempted to reconcile my testimony with that of others, so as to ascertain how much of truth there may be in all?

4. Have you not confounded two distinct things, viz. the precise nature of the belief, attributed to Tholuck, and the degree of its boldness?

5. Does Prof. Tholuck indulge in bold speculations respecting ultimate universal salvation?

6. To which side of this question does his mind preponderate?

7. What is the degree of his belief or amount of his convictions on this point?

8. You seem not to admit what is implied in the three preceding questions. Do you mean to maintain that he has no belief on such a point?

By publishing the above in your next paper, you will greatly oblige.

Yours respectfully,

B. SEARS.

Newton Theological Institution, Dec. 20, 1836.

We think it best to follow the good and cautious example of Prof. Sears, and wait till he has obtained his answers from Germany, and till Prof. Stowe has spoken more fully, if he thinks fit, before answering all these questions in detail. At present we will only say, that we read the letters of Prof. Sears, as at first published in the New York Baptist Register, and are not aware that any part of them, relating to this subject, escaped our notice; and that, whatever he "meant to say," and whatever his language, "fairly interpreted, did really convey," no attentive reader of the newspapers can doubt that his language, as it actually was interpreted, did convey, to Baptists, Restorationists, and Universalists who believe in no future punishment, and to others, the meaning which he now seems to disavow. The Messenger, the Restorationist paper in this city, claims Prof. Sears as a witness to the fact, that Tholuck is a Restorationist. So far as we know, Prof. Sears has never before protested against this interpretation of his words; and his friends have uniformly spoken in such a way, as to favor it decidedly,—treating those who were not convinced by it, as proper subjects, not for argument, but for rebuke. Thus we have been driven to the course we have pursued, and which, we hope, will end in explanations, satisfactory to all parties.

The article from the Watchman was evidently written after intercourse with Prof. Sears on the subject; and therefore, we suppose, may fairly be used in interpreting some doubtful passages in his letter. Perhaps he does not mean to explain away so much as it intimates; but we hope for the best.







LETTER OF DR. WM. E. CHANNING  
TO JAMES G. BIRNEY.

BOSTON, November 1st, 1836.

My Dear Sir,—I have not the honor of knowing you personally, but your history and writings have given me an interest in you, which induces and encourages me to address you with something of the freedom of acquaintance. I feel myself attracted to the friends of humanity and freedom, however distant, and when such are exposed to the evil day, I take pleasure in expressing to them my sympathy and admiration. The first accounts which reached me of the violence which drove you from Cincinnati inclined me to write to you; but your "Narrative of those riotous proceedings," which I have lately received and read, does not permit me to remain longer silent. The subject weighs much on my mind. I feel that I have a duty to perform in relation to it, and I cannot rest till I yield to this conviction, till I obey what seems to me the voice of God. I think it best, however, not to confine myself to the outrage at Cincinnati, but to extend my remarks to the spirit of violence and persecution which has broken out against the Abolitionists through the whole country. This, I know, will be more acceptable to you, than any expression of sympathy with you as an individual. You look beyond yourself to the cause which you have adopted, and to the much injured body of men, with whom you are associated.

It is not my purpose to speak of the abolitionists as abolitionists. They now stand before the world in another character, and to this I shall give my present attention. Of their merits and demerits as abolitionists, I have formerly spoken. In their present position, they are regarded as the great evil to which they are pledged, and at the same time my disapprobation of their spirit and measures. I have no disposition to travel over this ground again. Had the abolitionists been left to pursue the only course which is guaranteed to them by our civil institutions; had they been resisted only with those weapons of reason, rebuke, reprobation which the laws allow, I should have no inducement to speak of them again either in praise or censure. But the violence of their adversaries has driven them to a new position. Abolitionism forms an era in our history, if I consider the means by which it has been opposed. The deliberate, systematic efforts have been made, not once or twice, but again and again, to wrest from its adherents that liberty of speech, and of the press, which our fathers asserted into blood, and which our fathers and statesmen are pledged to protect as our most sacred right. Its most conspicuous advocates have been hunted and stoned, its meetings scattered, its presses broken up, and nothing but the patience, constancy, and intrepidity of its members have saved it from extinction. The abolitionists then not only appear in the character of champions, but as the most virtuous and the most free men, and of the free man, have been assailed. They are sufferers for the liberty of thought, speech, and the press, and in maintaining this liberty amidst insult and violence, they deserve a place among its most honored defenders. In this character I shall now speak of them.

In regard to the methods adopted by the abolitionists of promoting emancipation, I might find much to censure; but when I regard their firm, fearless assertion of the rights of free discussion, of speech and the press, I look on them with unqualified respect. I see no state of things more to be desired. To them has been committed the most important bulwark of liberty, and they have acquitted themselves of the trust, like men and Christians. No violence has driven them from their post. Whilst in obedience to conscience, they have refrained from opposing force by force, they have not been silent amidst menace and insult, in bearing their testimony against wrong, in giving utterance to their deep convictions. Of such men, I do not hesitate to say, that they have rendered to freedom a more essential service, than any body of men among us. The defenders of freedom are not those who claim the right of silence, but those who turn compliments to liberty, in the days of her triumph. They are those who stand up for rights which mobs, conspiracies, or single tyrants put in jeopardy; who contend for liberty in that particular form which is threatened by the momentary passions of the mob. To the abolitionists this honor belongs. The first systematic effort to strip the citizens of freedom of speech, they have met with invincible resolution. From my heart I thank them. I am myself their debtor. I know not that I should this moment write in safety, had they shrunk from the conflict, or had they shut their lips, imposed silence on their press, or had they not reached the bottom of their furious assaults. I know not where these outrages would have stopped, had they not met resistance from their first destined victims. The newspaper press, with few exceptions, uttered no genuine indignation against the wrong-doers, but rather contemned them by its gentle contempt, the reign of terror. The mass of the people looked upon this new tyranny under which a portion of their fellow-citizens seemed to be sinking. A tone of denunciation was beginning to prescribe all discussion of slavery; and had the spirit of violence, which selected associations as its first object, been easily turned aside, it might have been easily turned aside, and every individual, who might presume to agitate the unwelcome subject. It is hard to say, to what outrage the fettered press of the country might not have been reconciled. I think the abolitionists, that, in this evil day, they were true to the right, and that their words were ready to be spoken. Their purpose to suffer, rather than surrender their dearest liberties, taught the lawless, that they had a foe to contend with, whom it was not safe to press; whilst, like all many appeals, it called forth reflection and sympathy in the better portion of the community. The name of freedom and humanity, I thank them, has been encouraged, the violence, which might have furnished a precedent fatal to freedom, is to become, I trust, a warning to the lawless, of the folly as well as crime, of attempting to crush opinion by force.

Of all powers, the last to be entrusted to the multitude of men is that of determining what question shall be discussed. The greatest tyrants are often the most unpopular and exasperating; and were they to be denied discussion till the many should be ready to accept them, they would never establish themselves in the general mind. The progress of society depends on nothing more than on the exposure of those sanctioned abuses, which cannot be touched without offending multitudes; than on the promulgation of principles which are in advance of public sentiment and practice, and which are consequently at war with the habits, prejudices, and immediate interests of large classes of the community. Of consequence, the multitude, if once allowed to dictate, or proscribe subjects of discussion, would strike society with spiritual blindness and death. The world is to be carried forward by truth, which at first offends, which wins its way by degrees, which is not a mark set on him, as the worst enemy of freedom.

I do not know that our history contains a page more disgraceful to us as freemen, than

that which records the violence against the abolitionists. As a people, we are chargeable with other and worse misdeeds, but none so flagrant as opposed to the spirit of liberty, the very spirit of our institutions, and of which they make our chief boast. Who, let me ask, are the men, whose offences are so aggravated that they must be deemed the protection of the laws, and be given to the worst passions of the multitude? Are they profligate in principle and life, teachers of imposture or servile doctrines, the enemies of God and their neighbor? I speak not from vague rumor, but from better means of knowledge, when I say, that a body of men and women, more blameless than the abolitionists in their various relations, or more disposed to adopt a rigid construction of the Christian precepts, cannot be found among us. Of their judiciousness and wisdom, I do not speak; but I believe they yield to no party in moral worth. Their great crime, and one which in this land of liberty is to be punished above all crimes, is this, that they carry the doctrine of human equality to its full extent, that they plead equally for the oppressed, that they assail wrongs, however sanctioned by opinion or entrenched behind wealth and power, that they are zealous for human rights without measure, that they associate themselves fervently with the Christians and philanthropists of other countries against the worst relics of barbarian times. Such is the offense against which mobs are arrayed, and which is counted so flagrant, that a summary justice, too indignant to wait for the tardy progress of tribunals, must take the punishment into its own hands.

How strange, in a free country, that the men from whom the liberty of speech is to be torn, are those who use it in pleading for freedom, who devote themselves to the vindication of their principles, who are the most virtuous and the most free men to the world by a republic, in which sentence of proscription is passed on citizens, who labor, by addressing men's consciences, to enforce the truth, that slavery is the greatest of wrongs! Through the civilized world, the best and greatest minds have been engaged in the cause of liberty. Christians of all denominations, rich and poor, learned and ignorant, are bound in a holy league against this most degrading form of oppression. But in free America, the language which despots tolerate must not be heard. One would think, that freemen might have been left to the law of fellow creatures, stripped of all human rights, and bound to the violence of speech. But whilst, on all other subjects, the deeply stirred feelings may overflow in earnest remonstrance, on slavery the freeman must speak in whispers, or pay the penalty of persecution for the natural utterance of his feelings.

I am aware, that the outrages on abolitionists are justified or palliated by various considerations; nor is this surprising; for when did violence ever want excuse? It is said, that abolitionism tends to stir up insurrection at the south, and to dissolve the Union. Of all pretences resorting to lawless force, the most dangerous is, the tendency to violence. Abolitionists then not only appear in the character of champions, but as the most virtuous and the most free men, and of the free man, have been assailed. They are sufferers for the liberty of thought, speech, and the press, and in maintaining this liberty amidst insult and violence, they deserve a place among its most honored defenders. In this character I shall now speak of them.

As to the charge brought against the abolitionists of stirring up insurrection at the south,—I have never met the shadow of a proof that this nefarious project was meditated by a single member of their body. The accusation is repelled by their characters and principles as well as by facts; nor can I easily conceive of a sane man giving it belief. As to the "tendency" of the movement, I have seen no result, but only as we have seen to belong to all human affairs, and such as may easily be guarded against. The truth is, that any exposition of Slavery, no matter from whom it may come, may chance to favor revolt. It may chance to fall into the hands of a fanatic, who may think himself authorized to have recourse to violence, or it may chance to reach the bottom of some intelligent daring slave, who may think himself called to be the avenger of his race. All things are possible. A casual, innocent remark in conversation, may put wild projects into the unbalanced or disordered mind of some wretch. Must we then live in perpetual silence, lest we should make it our duty to shut our lips on the subject of an enormous wrong, and never to send from the press a reprobation of the evil? The truth is, that the great danger of the slaveholder comes from slavery itself, from the silent innovations of time, from political conflicts and the progress of knowledge, which are strange. I readily grant that the abolitionists, consequence of their number and systematic and public efforts, are more likely to be heard of by the slave, than a solitary individual who espouses his cause. But when I consider how steadily they have condemned the resort to force, and how they have been ready to suffer, rather than surrender their dearest liberties, taught the lawless, that they had a foe to contend with, whom it was not safe to press; whilst, like all many appeals, it called forth reflection and sympathy in the better portion of the community. The name of freedom and humanity, I thank them, has been encouraged, the violence, which might have furnished a precedent fatal to freedom, is to become, I trust, a warning to the lawless, of the folly as well as crime, of attempting to crush opinion by force.

As to the other charge, that the measures of the abolitionists endanger our National Union, and must therefore to be pure down, I have every means, it is weaker than the former. Against whom has not this charge been hurled? What party among us has not been loaded with this reproach? Do we not at the North almost unanimously believe, that the spirit and immediate tendency of the Union? But we are we are authorized to silence, that we may suffer by violence? Should a leader of the party travel among us, is he to be mobbed? Let me further ask, how is it that the abolitionists endanger the Union? The only reply, which I have heard, is, that they exasperate the South. And is it a crime to exasperate men? Who then so criminal as the founder and prime teachers of our faith? Have we yet to learn, that in cases of exasperation the blame is as apt to lie with those who take, as with those who give offence? How strange the doctrine, that men are to be proscribed for uttering language which gives offence, are to be outlawed for putting their neighbors into a passion! Let

it also be considered that the abolitionists are not the only people who exasperate the South. Can the calmest book be written on Slavery without producing the same effect? Can the Chief Justice of Massachusetts expound the Constitution and Laws of that State, without according to their free spirit, and of course in opposition to Slavery, without awakening indignation? Is not the doctrine that Congress has the right of putting an end to Slavery in the district of Columbia, denounced as fiercely as the writings of those who are called abolitionists? Where then shall mobs stop, if the crime of exasperating the South is so heinous as to deserve their vengeance? If the philanthropist and Christian must be silenced on the subject of Slavery, lest they would the sensitive ears of the South, ought the judge and legislator to be silent, who have no other duty than to give for lawless force, if they have any valour, will bring every good man under its iron sway?

In these remarks you learn my abhorrence of the violence offered to the abolitionists, and my admiration of the spirit they have opposed to it. May they vindicate to the end the rights which they have so bravely and so nobly maintained. Allow me to express my earnest desire, that the abolitionists may maintain the liberty of speech and the press, not only by asserting it firmly, but by using it wisely, deliberately, generously, and under the control of the severest moral principle. It is my earnest desire, that they should be guided by the same principles, which have guided the Christians and philanthropists, with a supreme love of truth, without passion, or bitterness, and without that fanaticism which cannot discern the true proportion of things, which exaggerates or distorts whatever favors or condemns it, and which sees no goodness, except in its own cause, and no evil, except in the eyes of its opponents. Liberty suffers from nothing more than from licentiousness, and I fear that abolitionists are not to be absolved from this abuse of it. It seems to me that they are particularly open to one reproach. Their intolerance has been diminished by a spirit of intolerance, and they are now in the position of those who are intolerant of those who are intolerant. I do not mean to bring this charge against all their publications. Yours, as far as I have seen them, are an honorable exception, and others, I know, deserve the same praise. But abolitionism in the main has spoken in an intolerant tone, and in this respect it has been diminished by a spirit of intolerance, and they are now in the position of those who are intolerant of those who are intolerant. I do not mean to bring this charge against all their publications. Yours, as far as I have seen them, are an honorable exception, and others, I know, deserve the same praise. 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